

for containing the' juice,—as-(broad as a woman's)

'hips,—are employed, -recognize and partake of the effusions of the mortar.

• 3. iKBEAj (in the rite) in which, the housewife

' repeats egress from and 'ingress into . (the sacrificial

eiiam]ber)₃^a recognize and- partake of the effusions of the mortar.

4. When they bind the churning-staff (with a

cord),^b like reins to restrain (a horse), INDBA, re-

cognize and partake of the effusions of the mortar.

5. If, indeed, 0 *Mortar** thou art pres'erit in

every-house, give forth (in this rite,) a lusty sound,

like the drum of a victorious host.

g_a L_{or<}j of j[^] forest/ as the wind gently - blows'.

before thee> so do them, 0 *Mortar*[^] prepare the *Soma juice*, for the "beverage of INDEA.

The Scholiast explains the terms of the text, *agachyava* and *ara*, going in and out of the hall (*sdM*); but it should,

perhaps, rather he, moving up and down, with reference to the action of the pestle.

^b In ,churning[^] in India, the stick is moved by a rope passed round the handle of it, and round a post, planted in the ground, as a pivot. The ends of the rope being drawn backwards and forwards, by the hands of the churnor, gives the stick a -rotatory, motion amidst the milk, and thus produces the separation -of its

component parts.

^c The mortar is, usually, a heavy wooden vessel, found in every farmer's cottage. According to *Sdyana*, it is the divinities pre-siding over the mortar and pestle, not the implements themselves, that are addressed.

^d *Vana&pati*^ a large tree, but, in this verse, put. By metonymy, for the mortar, and, in verse 8, for the mortar and pestle. [See p. 88.]